

Synod Copy

JOURNAL OF PROCEEDINGS.

OF THE

SECOND MEETING OF THE SYNOD

OF THE

DIOCESE OF ATHABASCA.

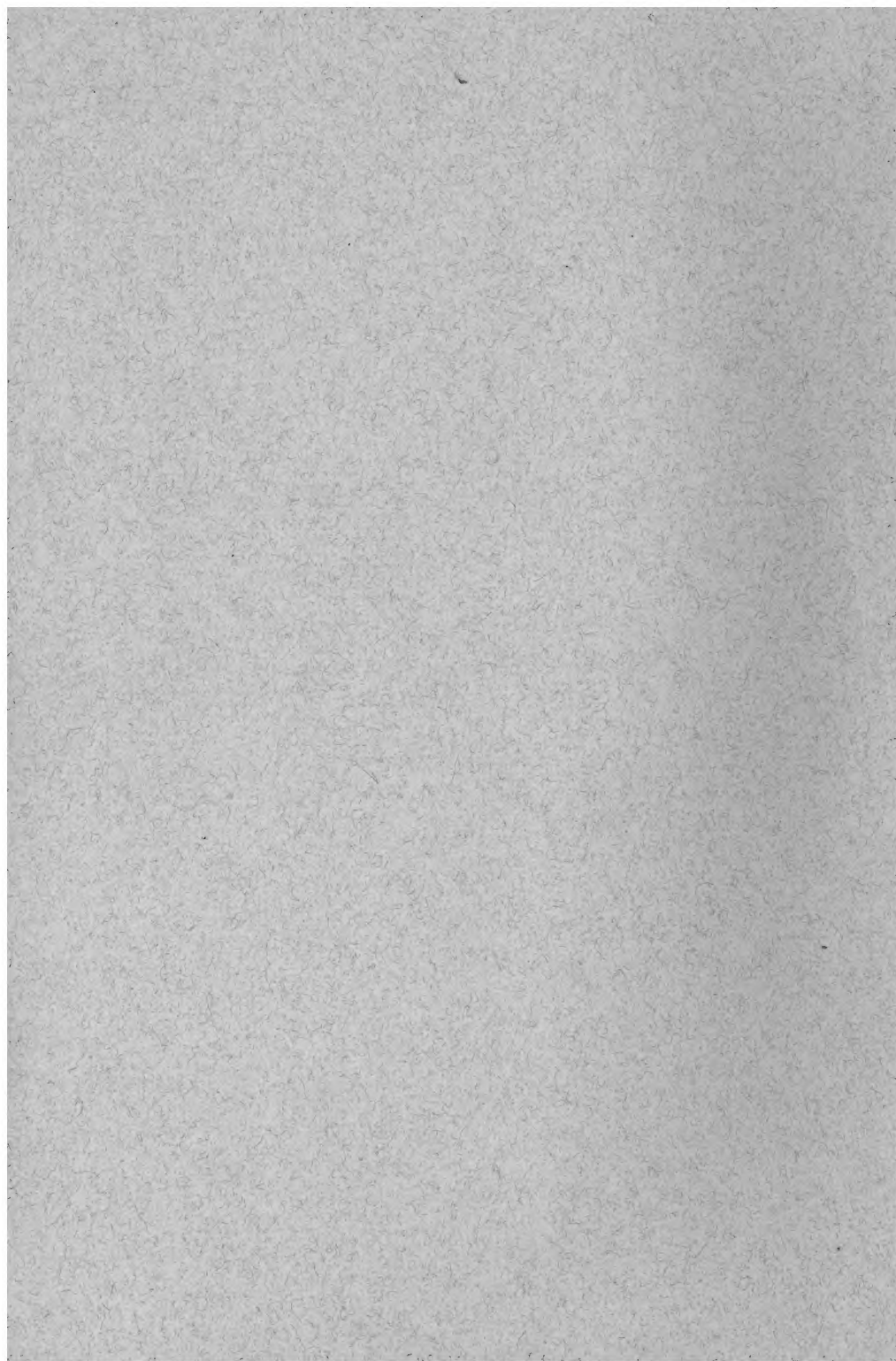
HELD AT LESSER SLAVE LAKE, ATHABASCA,
North West Territory, Canada.

SEPTEMBER 29, 1891.

INCLUDING.

— THE BISHOP'S ADDRESS. —

MIDDLE CHURCH, MAN :
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OF THE

SECOND MEETING OF THE SYDNEY

IN 1892

DIOCESE OF ATHABASCA

HELD AT THE HOUSE OF COMMONS
AT THE CITY OF EDMONTON

19320

THE HONOURABLE

THE SECRETARY

Synod Officers.

President.

THE RIGHT REV. RICHARD YOUNG, D.D.

ST. LUKE'S MISSION; VERMILION,

PEACE RIVER - CARE OF H. B. CO., EDMONTON.

Secretary.

REV. G. HOLMES,

ST. PETER'S MISSION, - LESSER SLAVE LAKE,

CARE OF H. B. CO., EDMONTON.

Bishop's Commissaries.

REV. C. A. HEURTLEY,

ASHINGTON RECTORY,

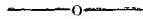
PULBOROUGH, - SUSSEX, - ENGLAND.

REV. W. A. BURMAN, B. D.

MIDDLE CHURCH, - - - MANITOBA.

Diocese of Athabasca,

Clergy List, 1891.



BISHOP.

The Right Rev. Richard Young, D.D.



CLERGY.

Rev. A. C. Garrioch, St. Saviour's, Dunvegan.

Rev. J. G. Brick, Christ Church; Smoky River.

Rev. M. Scott, St. Luke's; Vermilion.

Rev. G. Holmes, St. Peter's; Lesser Slave Lake.

Rev. H. Robinson, White Fish Lake.



LAY DELEGATES.

Mr A. J. Kneeland, Vermilion.

Mr C. Burton, St. Peter's Mission.

PROCEEDINGS OF THE SYNOD

—OF THE—

DIOCESE OF ATHABASCA.

The Synod met at St. Peter's Mission, Lesser Slave Lake, on Tuesday, September 29th, 1891 at 11 a. m.

During Divine Service the following address was delivered by the Bishop :—

Reverend Brethren and Brethren of the Laity :

Rather more than three years have elapsed since we last met together in Synod. We can all, I think, look back with pleasant memories to that meeting at Vermilion in July, 1888. I think many of us, who were present, felt it was a time of refreshing, of mutual comfort and encouragement, sending its members back to their several posts animated with fresh purposes and desires for the extension of the Redeemer's Kingdom.

I trust, with God's blessing, we shall reap similar spiritual benefit from our present gathering.

In the first place it is fitting that we should review the work accomplished ; the losses as well as the additions to the ranks of our fellow-labourers ; as also the encouragements and apparent failures that have attended our efforts during the intervening three years.

We have had to realize that though now a separate diocese, yet when our neighbours suffer we have to suffer with them. For the past two years I have simply had to occupy St. Paul's Mission in the prolonged absence of Archdeacon Reeve. This has arisen from the exigencies of the Mackenzie River Diocese and not of our own, depriving us for one year at least of one of our too small band of Missionaries. This loss, as far as Archdeacon Reeve is concerned, is permanent, as he has been called to the honourable position of Bishop of the Mackenzie River. I feel sure you will take the opportunity of our present meeting to congratulate him upon his preferment, while expressing our regret at losing him from our own ranks.

I shall miss his valuable experience as a Missionary of long standing in the diocese, as also his services as financial secretary, as my coadjutor in Finance Committee and last but not least as an able Secretary of Synod. To fill the vacancy thus made, after correspondence with the C.M.S. Messrs J. R. Lucas and A. J. Warwick have been sent out. Their expenses as far as the Society is concerned will not exceed the grant to Chipewyan. In pressing this on the Society I feel, that considering how large a proportion of the Indian population in Athabasca is Chipewyan, it is our bounden duty to maintain at least one well manned mission among them even though Rome has gained so strong a hold. I trust, God willing, to visit St. Paul's Mission next open season and make their personal acquaintance.

We have also to chronicle the retirement of Mr. and Mrs. E. J. Lawrence from our ranks. It would not be reasonable to see the tie of so many years broken without feelings of regret. Since 1879 or for a period of twelve years they have laboured in this diocese. Their work has been carried on in the face of great difficulties and many discouragements with much courage and perseverance. The attendance at the Irene school has been, notwithstanding many drawbacks and in the face of strong opposition and much prejudice against the Institution, at times very good. And though I have no reason for reconsidering the ground on which Mr. Lawrence's engagement, with the Society has closed: I am fully alive to the fact that the work of the Institution must necessarily suffer by the un-
hinging such events inevitably carry with them. An expression of our good wishes for their future career as pioneer settlers of the Peace River country will I feel sure be heartily appreciated by them. We welcome in their place, Mr. Frank Giles of Perry Bar, England, who comes with good recommendations and who from what I hear of him is one who will give himself heartily and cheerfully to the work of teaching.

The Rev. A. C. Garrioch feels compelled on account of the state of Mrs. Garrioch's health, that of their children, as also his own, to seek change and medical advice. The experience of seventeen years faithful labor in the Diocese, and Mr. Garrioch's knowledge both of Cree and Beaver would be no light loss to our work. Realising this I have urged him to accept a winter's furlough. I trust and I feel sure you will endorse the wish, in God's good ordering we may ere long welcome both Mr. and Mrs. Garrioch back to Dunvegan in restored health and renewed desire to be used for God's glory in this corner of the great Harvest Field.

I have also much pleasure in being able to announce a decrease in our ranks of C. M. supported clergy in Rev. J. G. Brick. I know that it has been his wish for some time past not to be a burden on the Society and to seek his support from our Church in Eastern Canada. The interest he aroused during his stay there 1886-8 has encouraged him to offer to throw his Mission for its support upon the Church there.

He wrote me to this effect last year. I gladly acquiesced in his proposal. I trust the appeals made through the newspapers and other chronicles of information will find a ready response.

Though for some time past not in our ranks as a missionary labourer; yet since Mr. W. J. Melrose came at first to the Peace River in this capacity, and since his retirement in 1885 has always identified himself with us and during the winter before last, filled the position of school-master at Chipewyan, it is only fitting to refer to what I am afraid is his final departure from our midst. He left last year with the intention of returning once more to the Peace River, but sickness in his family renders his presence necessary with little prospect of being able to leave again.

In the removal of Mr. Traill to the charge of Stewart's Lake District in British Columbia we lose a member of Synod and one of our Executive Committee as also a warm and constant supporter of everything good. He still continues a kindly interest in our work, and has for the past two years sent liberal contributions.

The meeting last year of the Provincial Synod is a matter of interest to us as we are a part of that body—the Church of England in Rupert's Land—of which it is a representative gathering and are therefore affected by its decisions. What rendered last year's meeting of more than usual interest was the gathering at the same time of representative Churchmen from the other dioceses of Canada. The object of their coming was to consult with the Church in Rupert's Land as to the best way of securing a closer union and consolidation of the Church of England throughout Canada.

At this conference by a resolution of our Provincial Synod heartily endorsed by the delegates from Eastern Canada, our Synod sat as a body. Any danger of exercising a preponderating influence being guarded against by an agreement to vote by dioceses. With some divergence of opinion it was finally resolved that the conference recommend a General Synod of the Church of England in Canada, and that its first meeting be held in Toronto, Sept. 13, 1893, and an outline consti-

tution suggested. I have little doubt the recommendation of this representative body will be acceptable to the Canadian dioceses and will be carried into effect. To my mind it is the only practical step for securing more union and extinguishing jealousies, or at least that want of co-operation such widely separated fields of labour are exposed to. I trust that this triennial Synod may prove fruitful in more interest and increasing help to the Missionary work of the North West.

At Bishop Bompas' request I moved a resolution for a further division of the Mackenzie River Diocese, as the Bishop considers it impracticable for one to superintend the work both to the West as well as to the East of the Rocky Mountains. The division as desired by Bishop Bompas was passed unanimously by a standing vote as an expression of the Synod's high esteem for the Bishop and his work.

I also moved with the concurrence of the Bishop of Saskatchewan and Calgary the following resolution: "Whereas the point on the Athabasca River known as the Athabasca Landing lies convenient for the Bishop of Athabasca, as he must necessarily be frequently passing the same in the ordinary visitation of his Diocese; whereas in the event of the future opening out for settlement and trade, of what is known as the Provincial District of Athabasca, the aforesaid Athabasca Landing will in all probability, be the inlet into the country both to the east and west and may, from its consequent central position offer the most convenient residence for the Bishop of Athabasca; and whereas the Bishops of Saskatchewan and Calgary and Athabasca agree and consent to the proposed boundary, therefore it is resolved that the southern boundary of the Diocese of Athabasca be a line fifteen miles south of the said Athabasca Landing and running parallel with the 55 parallel of latitude from the Rocky Mountains to the 110th. meridian west longitude."—My object in asking for this extension to the south is, I think sufficiently explained in the body of the resolution and needs no further comment.

It may be well to consider how far we have been able to make the resolutions of our last Synod operative. I am afraid a report under this head will hardly afford cause for congratulation, though I think that much of the delay and consequent lack of results is chargeable more to the difficulties we are under from infrequent and uncertain communications than from negligence. This is true with regard to outside communications but the isolation of our several mission stations one from another is in some instances even greater.

This lengthens out and often renders a correspondence useless. Still notwithstanding these drawbacks a review of what has been done will, I think, show that the Synod's business has not been shelved to gather the dust of oblivion.

By removal or inability to attend, our appointments to the Executive Committee have not been utilized. Nor have we been represented, with the exception of Mr. Holmes, by our delegates. To fill the vacancies, by the powers granted me at our last Synod, I appointed the Rev. John G. Anderson, a young and very promising clergyman in charge of our largest and most important Indian Mission, St. Peter's and who went from my old parish of St. Andrews as a student to St. John's, our clerical substitute, and Mr. W. J. Melrose then of this Diocese and a member of our last Synod, and Mr. Gilroy who again kindly consented to represent us, our lay representatives.

In the matter of offertories, only two Missions can be reported as carrying out the ordering of Synod. I am aware there are difficulties and that sometimes the scantiness of the congregation and the unwillingness and inability of some of its members to subscribe seem to make an offertory impossible. Still, however small the result, I think it only right that each mission that can gather a few on the appointed Sundays should carry out the Synod's resolution.

There is also a regrettable slackness in carrying out the Resolution with regard to Holy Communion. As clergymen of the Church of England we are bound to administer the Holy Communion not less than three times a year and I think we owe it as a duty to ourselves to endeavor to fulfil our own resolution in Synod that it should be administered not less than four times in the year. We may surely expect in the carrying out of this our bounden duty and service, a fulfilment to us of the promise: "That where two or three are gathered together in my name there am I in the midst." Neither fewness of numbers nor inappropriateness of surroundings should deter us from this service of faith and obedience. Nor should I have to remind you that in the face of Rome's travesty of this sacrament it becomes us to set it forth in its truth and simplicity. To neglect what are undoubtedly divinely appointed ordinances would be to lay ourselves open to the deserved reproaches of our adversaries, besides giving them an increased advantage in misrepresenting our religion. The hearty manner in which my remarks about this duty were received last Synod and the readiness with which a resolution pledging us to a celebration at least four times a year was moved and carried

shows my brethren that you are sound at heart. Still I am afraid that some of you are too easily daunted by the fewness of numbers that could gather with you at the Lord's Table and are therefore slack in this matter.

With regard to statistics there has been a decided endeavor to carry out the Synod regulations. However meagre these, from the missionary character of our Church ministering to a scattered population and so heavily overshadowed by Roman influences, may be, it is very important to gather and tabulate them. It also enables us to fulfil the requirements of the Church Missionary Society, of the Provincial Synod, and the wishes of the Mission Board of Canada, and the Board of Missions of the Province of Canterbury. Our poverty of results renders this I know a very distasteful labour. In fact it is coming more and more to this painful issue that we are witnesses to a pure Gospel in face of the powerful hierarchy of Rome ready to contest with us every inch of ground in the older fields and however neglected by them any place may be, quick to confront us whenever we seek to break up new ground; putting two priests where we can barely plant one missionary and strengthening them with lay-brethren. I have already had some correspondence with Salisbury Square, as to the advisability of withdrawing from points where Rome appears to be in full possession. Personally I would gladly labour in a field where our work would be among purely heathen Indians and I have no doubt you heartily endorse my feelings. At the same time I have steadfastly opposed withdrawing from important centres knowing the injurious effect it has on the work as a whole. If the Church Missionary Society comes to the conclusion that it is neither within their line of things to labour where Rome is so strongly in possession, or that the results do not justify the outlay and determine to withdraw their support, we must be prepared to submit and leave our future and the future of the work in God's hand.

The future we commit to God's over-ruling all-wise care. Our duty is with the present, and should such be the ultimate decision of the Church Missionary Society we have all the more need to work while it is day. Our present duty is to labour faithfully where God in His good Providence has placed us. But until such a decision is come to, I deprecate breaking up the work piece-meal.

To refer again to business taken up since our last Synod. A table of School fees in accordance with the finding of the Committee appointed for that purpose was sent to each of our Missionaries by our former Secretary, and I trust has worked with-

out friction. I found this, with some concession provided for in the committee's resolution, to be the case at Chipewyan. I may here suitably refer to our Schools. There are or should be schools carried on in connection with our Missions at Chipewyan, Vermilion, Lesser Slave Lake, Smoky River and Dunvegan. For three of the older established of these schools grants have been obtained from government, dependent of course on the proper sending in of the quarterly returns. I should like here to lay down some general principles that should shape a Missionary's work in this country. Principles not of my own formulating but such as are grounded in the practice and experience of our missionary operations in this and I might add other countries.

From the inception of missionary work in this country, school work has been intimately associated with or rather formed an essential part of the missionary's work. The excellent example was first given us, not by a Missionary in an official sense, though in heart and spirit a true Missionary, the Rev. J. West the first clergyman or Protestant Minister of any denomination that set foot in what is now Manitoba and the North West Territories.

He voluntarily associated with his active duties as Chaplain of the Hudson Bay Company, which entailed long and arduous journeys in visiting their different posts, the work of teaching Indian boys whom he persuaded their heathen parents to commit to his care. One of these became a clergyman, the Rev. H. Budd whose work in the early part of this century on the Saskatchewan was much blessed.

Ever since, teaching the young has gone hand in hand with other missionary operations. Again it is not right for us to neglect the children of half-breeds or settlers in the immediate vicinity of our Missions.

I dwell on this subject because there is a tendency among us to consider visiting the tents and houses and itinerating to points accessible from your Missions is the truest missionary work and ought so thoroughly to occupy your time as to render teaching by you personally impossible.

It is true that in the initiatory stages of such a Mission as St. Peter's here, where building has to be carried on, a large amount of other work has to be done by the Missionary in charge. But let the initial stage be past and things got into their normal state, leisure time may be secured for this work.

I allow that this teaching, broken into as it must necessarily be by other duties, cannot equal that given by a qualified

School-master; still much true missionary work may be effected by it:

Only in exceptional cases should I consider a Missionary justified in neglecting this branch of Missionary work. I may here refer to a representation made me by you, my brethren, suggesting the transfer of the Institution known as the Irene Training School to this Mission. I do not for the present, at least, see my way to acquiescing in this proposal. We have at considerable outlay the necessary buildings and improved land at Vermilion. I have already engaged a School master for that point. There is every prospect there of gathering both Beaver and Cree as well as Half-breed children in school, for whom we must make provision. Should, however, after a couple of year's trial, the school prove a failure I shall be ready to consider the advisability of removing it. This also touches another reason why at present any change on a large scale is unadvisable. Rumours from authentic sources reached us at Chipewyan last spring of a renewed intention on the part of the government, to treat with the Indians of this country. Whether it is mere talk as on former occasions, this change must take place very shortly and may possibly, as in treaty districts south of the Saskatchewan cause a location of the Indian population on reservations which may very considerably alter our arrangements. They may also institute schools of which I trust a share would fall to us. An Industrial school supported by the Government, in proper hands might be a source of great good to the Indians of this country.

The Committee on the use of Syllabics wrote through our former Secretary, to Archdeacon Mackay. He sent me a few specimens of the Syllabic books they have in use, Hymns and Family Prayers. I also wrote Bishop Horden for some of his Cree grammars and for specimen copies of Archdeacon Vincent's translation of Bunyan's Pilgrim's Progress rendered in Syllabics, which I have duly received and copies of which are here. I also received a small case of Syllabic Prayer Books the same as Archdeacon Hunter's translation which promise to be very serviceable. Still this supply only serves to accentuate the need of such a book of instruction as I have been endeavouring to gather together and entrusted to Mr. Holmes as our most capable Missionary for rendering into good colloquial Cree. In this instruction it is my wish to be able to put into the hands of every Indian, in a light, portable form, a plain simple instruction of their sinful and fallen condition in God's sight, an instruction that will set before them salvation through faith in Christ Jesus. Also to combine with this

selected portions of scripture, the Creed, the Lord's Prayer and the Ten Commandments, and a few hymns printed in good plain syllabic characters with accentuation. I have not yet come across a manual that seems to me to meet this want.

I regret to say that our effort in this direction has been seriously retarded through the loss of manuscript last year representing not only a considerable amount of translation work but also the rendering of it into syllabic. The delay is the more to be regretted as I wrote Archdeacon Reeve to secure the assistance of one of the Societies in England for printing it and he replied that under his supervision this spring the S. P. C. K. were willing to do so. I am hopeful however to get the printing done at the Indian Industrial School at St. Paul's Man., which has recently added a Printing Department to their other industries, and have written about it to the Principal the Rev. W. A. Burman.

The Executive Committee will present a report of our finances. I will therefore not refer further to them. It however suggests a few remarks upon the income allowed you in the Diocese. All except myself and formerly Archdeacon Reeve—and two are now to share what was formerly paid to him, any deficiency being met from outside funds—with the exception then of myself and Archdeacon Reeve, incomes are met by a Lump Grant from the Church Missionary Society. This is calculated at £150 (\$750) per annum for each Missionary, with the exception of White Fish Lake, the original grant being for Mr. McMurray, for this the Society only allow £75.

The £150 per annum, by an increase allowed by the Society last year yields \$750 per annum. The payment of this to each of you is made half yearly March 31st and Sept. 30th and deposited to your credit in the Bank of Montreal.

There is I believe a growing feeling among you that this is insufficient to meet your expenses: which especially on account of heavy freight rates are considerably more than were you within reach of railways or steamboats with competition.

There are however, I venture to suggest some grounds for moderating too strong feeling about this, first from comparison.

Looking at the latest Rupert's Land Synod Report on which I could lay my hand, that of 1888, I find it stated in the Executive Committee's Report that there has been paid to clergymen in 26 Missions in Manitoba \$9862.16. This averages not quite \$350. The rest of their income must come from their people. It is only those who have had to look to the people of these young struggling settlements, already burdened with considerable school and municipal taxes, who can know how

difficult and uncertain a source of income this is. In many instances these clergymen have to provide their own house-room and frequently to keep a horse and conveyance. With you the \$750 paid in regularly as clock-work, includes a house and in some cases when necessary, grants for Mission expenses.

Again I think you may concentrate your thoughts on what are certainly grievous freight charges and hard to be borne, till it absorbs the whole of your financial horizon to the exclusion of some very strong sets-off.

When the first cost and freight charges on your imported provisions and clothing have been met, the one hundred and one other pulls on your purse to which you would be exposed in more settled communities are simply non-existent. It might be the opportunities for such expenditure would be welcome and in some items be thought absolutely necessary; but the opportunity is simply not there and human nature with its wonderful adaptability submits to the inevitable and does not seem much the worse.

I do not think you would differ from me in considering that the above income would be sufficient were it not from the necessity of feeding so often the Indians who come to us for instruction. It is too often the case that they are underfed and it is ill teaching a man with a hungry stomach and sending him empty away. To this St. James seems to refer where he says "If a brother or sister be naked and destitute of daily food; and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit" —It would be impossible to do this on imported provisions. The question then arises, if our salaries are insufficient to do this, should not the Church Missionary Society increase our incomes to enable us to meet this often serious pull on our resources? Or otherwise we are driven to raise a certain amount of produce obtainable in the country to supplement our imported provisions. This must necessarily occupy, especially at certain seasons, a good deal of our time and interferes with what we regard as the more direct and spiritual part of our work.

There is much to be said on this side of the question, a side from which, naturally, you will look at the case. I would, however, venture to put the matter before you from the other point of view, always bearing in mind the truism: 'there are two sides to every question.' Were we called to labour among a large population, with constant demands upon our time, I should be the first to deprecate any interruption to

direct missionary work. But, bearing in mind the heavy calls upon the Church Missionary Society, from countries where the people are not by tens or hundreds but in their thousands and millions, I feel that we ought not, in this scantily populated country, to draw on the Society's resources more than is absolutely needful. I think that, to some limited extent, our Missions should be worked on self-supporting principles. I think that this may also be applied most suitably in meeting this exigency of our direct spiritual work, the feeding of those who when hungry and destitute so often come to our Missions. making us feel that in laying before them the Gospel Message if we would say depart in peace and our teaching is to profit them, their bodies must be warmed and filled. I think, if we bear this as the object of our work in mind and coupling with it that beautiful Gospel maxim "Whatsoever ye do do all to the glory of God"—1. Cor. x. 31., we shall feel that raising potatoes, cultivating barley and catching fish is a part, it may be a humbler, part but essentially a part of that Missionary work God has called us to do in this country. Why should we shrink from what has been cheerfully accomplished by those devoted servants of God, the Moravian Missionaries? or allow ourselves in this matter to be put to shame by our brethren in Africa where, while suffering all the depression and enervating influence of burning sun and frequent attacks of fever, have yet combined with their spiritual activities numberless duties of material character gardening, carpentering, cooking, building, etc., As one reads their journals we cannot help wondering that human nature could in so unhealthy and trying a climate and with death constantly staring them in the face accomplish so much. Compare our surroundings, a healthy country a cool and pleasing climate, our hardships in comparison hardly worthy the name. Is it not a nobler thing to follow in the footsteps of our great leader in the Missionary field, St. Paul, who laboured with his own hands at the uninteresting and arduous work of a tent-maker (Acts xviii 3,) that he might not be a too heavy burden on the Church, than to dip our hands to the fullest extent we can into the Church Missionary Society pockets.

If the review of our work is not encouraging and if the outlook is doubtful, there is all the more reason to strengthen ourselves in God. Since it does not please God to let us deal with masses of men yet in bringing us into constant contact with individuals let us seek to make the best use of individual opportunities. Let us animate ourselves with the divine assurance "he which converteth the sinner from the errors of

his way shall save a soul from death and shall hide a multitude of sins"—James v. 20. Again let us seek to realize that one truly converted soul becomes a light source from which the light must shine and who can estimate the result. Could our efforts result in the conversion of two or three Indians at each mission station we might feel that this land may yet be won for Christ.

That we may be blest in these, three things are needful.
1. We ourselves must be partakers of the divine life. We must be able to say "my life is hid with Christ in God.

2. We must have a clear grasp of the simple truths that constitute our salvation,—repentance toward God and faith in our Lord Jesus Christ, with a humble reliance on the work of the Holy Spirit.

3. That we press these truths in the plainest and simplest terms upon the Indians.

May it be granted to each of us to labour in the realization and a true participation in these things so shall our work not be in vain in the Lord and whether it be given us to plant, or water that which has already been planted, we shall rejoice in the consciousness that God is giving the increase.

May we in all these our deliberations and in carrying out our plans and in the steady furtherance of all our work enjoy the indwelling, guiding, controlling influence of God the Holy Spirit; to whom, with the Father and the Son, be all honour and glory world without end. Amen.

THE SESSION.

Synod commenced 2. 45 p. m.

Prayer was offered by Rev. A. C. Garrioch.

On motion of Rev. J. G. Brick, the Rev. G. Holmes was appointed Secretary of the Synod.

On roll being called the following answered to their names :

CLERGY.

The Right Rev. the Lord Bishop of Athabasca.

Rev. A. C. Garrioch, St. Saviour's.

" J. C. Brick, Christ's Church

" M. Scott, St. Luke's Mission.

" G. Holmes, St. Peter's Mission.

" H. Robinson, White Fish Lake.

LAITY.

Mr. A. J. Kneeland, Vermilion.

" C. Burton, St. Peter's Mission.

NOTICES OF MOTION.

Congratulation to Bishop Reeve.

Re. Woman's Auxiliary of Canada.

Re. Translation work.

Vote of thanks to Mr. Gilroy.

" " " " Mr. and Mrs. Lawrence.

Respecting the character of bales.

" " " of lay assistance.

Re. Education of Indian children.

That the Bishop's charge be printed.

Respecting board school.

RESOLUTIONS.

Moved by the Rev. M. Scott, seconded by Rev. J. G. Brick that the Rev. A. C. Garrioch and Mr. A. J. Kneeland be appointed Scrutineers. Carried.

The Synod then proceeded to the election of Members to the Executive Committee.

The Scrutineers announced the Rev. G. Holmes to be clerical member and that there was a tie with reference to lay delegates.

On a fresh vote being taken Mr. Albert Tate was elected.

Moved by Rev. M. Scott seconded by Rev. A. C. Garrioch : That this Synod desires herewith to convey to the Right Rev. Bishop Reeve the expression of their feelings on his consecration to the Bishopric of Mackenzie River. Their earnest prayer is that all needed wisdom and grace may be vouchsafed him for the fulfilling of the arduous and important duties of the episcopate. They trust that he will be permitted to rejoice

in many tokens of divine blessing and that he may have much joy in his work as a Chief Pastor in Christ's Church. They also take this opportunity of expressing their sense of the loss to this diocese. For twelve years his work has been faithfully carried on, with an intimate knowledge of the work and its requirements, and valuable assistance rendered.

At the same time they are glad to think that the valuable experience thus acquired is serving to enrich a portion of the missionary field so closely and intimately connected with this, and trust that the same unanimity of feeling and action, may continue to bind in close union the dioceses of Mackenzie River and Athabasca, as has hitherto been the case.—Carried.

Moved by Rev. J. G. Brick, seconded by Rev. G. Holmes, and resolved: That a hearty expression of thankfulness be conveyed to the Woman's Auxiliary of Canada for the generous aid afforded by its several branches to the missions of this diocese. They cannot too strongly express their gratitude for the kindly interest manifested by the Church of England in Canada, the practical result of which comes in tangible form through the Branches of the Woman's Auxiliary.

Moved by Mr. J. A. Kneeland, seconded by Rev. J. G. Brick, and resolved: That the Synod of this diocese desires to convey to Mr. T. Gilroy their thanks for the kind and efficient manner in which for two successive meetings of the Provincial Synod he has acted as Substitute Lay Representative of this diocese.

Moved by Right Rev. Bishop of Athabasca seconded by Rev. J. G. Brick and resolved: That this Synod convey to Mr. and Mrs. Lawrence the sense of much valuable service rendered by them during the twelve years of teaching in the diocese. As Principal of the Irene Training School Mr. Lawrence has persevered under many difficulties and discouragements. He has sought in every way to augment and maintain the numbers in attendance and at a time when there was often great scarcity of food supply has not failed to feed the scholars liberally. They are also sensible of the manner in which Mrs. Lawrence has assisted in teaching. It has been carried on by her as a labor of love and not of constraint. We wish them much success in their career as pioneer settlers in the Peace River country and feel they possess qualifications that will enable their doing good service in face of the not distant opening out of so valuable a section of country.

Moved by Rev. A. C. Garrioch seconded by Rev. J. G. Brick and resolved: That the proceedings of Synod including the Bishop's address be printed in pamphlet-form for further reference, and that copies be supplied to the members of this

Synod : and that the printing be given to the Rupert's Land Industrial School.

The election of delegates to Provincial Synod and General Synod being held resulted as follows.

Provincial ; Rev. G. Holmes, Rev. A. C. Garrioch.

General ; Rev. J. G. Brick-

As there was not an available lay element it was thought advisable to leave the appointment of substitute lay delegates to the Bishop.

Moved by Rev. G. Holmes, seconded by Rev. A. C. Garrioch, and resolved : That this Synod feels deeply the need and the importance of carrying out a translation of the New Testament into colloquial Cree and having it printed in plain syllabics, and that in pursuance of this object we pledge ourselves to translate and render into syllabics the Gospels of St. Mark and St. John, during the coming winter, and request Bishop Reeve, if still in England to arrange for the printing of the same. In determining on this step it is considered advisable to make use of the very valuable translations of Archdeacon Hunter, adapting it to the Cree of this country which in some important particulars differs from the Cree of the Plains.

Moved by Rev. G. Holmes, seconded by Rev. J. G. Brick, and resolved : That in the present crisis the subject of the education and training of Indian children be thoroughly discussed and some definite plan decided upon.

After careful discussion of the above motion it was resolved : That the Synod desires to record its deep sense of the importance of training the children. To this end they feel how desirable it is where possible to remove the children from the unwholesome and too often actually demoralizing influences of their camps and houses, and on this account desire to express their strong conviction of the desirability of some system of boarding the children. They are not prepared at present to carry out any scheme for a central Boarding School, more especially in face of the probability of the Canadian Government making Treaty with the Indians and taking some steps in that direction. They thankfully receive the assurance from the Rev. J. G. Brick and from the Rev. G. Holmes that they purpose endeavouring to raise funds and to undertake such a work at their several missions on the strength of grants-in-aid of teachers promised by the Bishop.

Moved by Rev. A. C. Garrioch seconded by Rev. C. Burton and resolved : That in the opinion of this meeting, while every Missionary in this diocese has cause to be sincerely thankful to the Christian friends in Canada for their generous gifts,

they feel the necessity of some correspondence as to the character of the articles sent out, and as the Branches have kindly expressed a desire to consult with our missionaries as to what is most useful; it is therefore resolved that the Secretary be requested to write the Lady Secretaries of Branches contributing to this diocese in agreement with the views expressed by the members of this Synod.

Moved by Rev. A. C. Garrioch seconded by Rev. H. Robinson and resolved : That in the opinion of this Synod the character of the work in this diocese is such that there is urgent need for some kind of lay assistance and that an appeal to the Church in England and Canada for some such help and for funds toward meeting the expense of passage and outfit should be made. It is therefore resolved that this Synod expresses its readiness to sanction appeals for such help, but considers that not more than £30 per annum be allowed for such as salary over and above the board, and that no lay assistance be employed unless the necessary funds to cover outfit and travelling expenses, and at least one year's salary ahead be in hand.

Moved by Mr. C. Burton seconded by Rev. H. Robinson and resolved : That the members of this Synod desire herewith to convey their hearty thanks to the kind ladies for their valuable aid in providing the necessary provisions for their entertainment.

Moved by Rev. J. G. Brick seconded by Rev. A. C. Garrioch and resolved : That the minutes of the last meeting be accepted as read.

The Bishop then briefly reviewed the work of the Synod and closed at 10 15 p.m. with the benediction.



**PROVINCIAL ARCHIVES
OF ALBERTA**

ACC # *Cd 100-107*